

FORTH



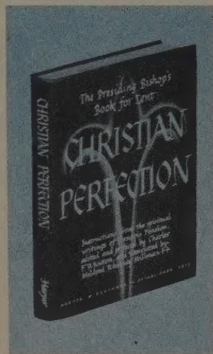
LENT
1947

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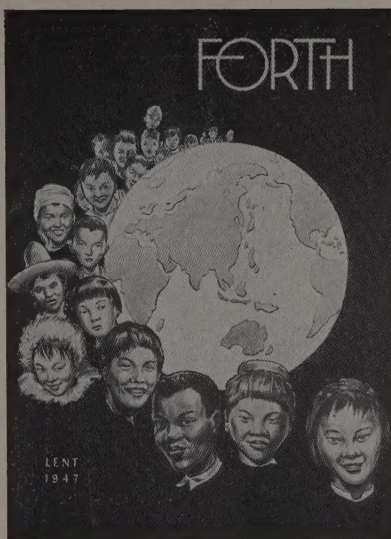
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FEBRUARY

FORTH

1947

WILLIAM E. LEIDT, Editor

Frontispiece	6
Where Do We Stand? <i>By the Rt. Rev. Henry Knox Sherrill, D.D.</i>	7
First Church Service Telecast in New York	8
Stephen C. Clark Consecrated Bishop	9
"And Unto One He Gave Five Talents": Picture Biography of the Rt. Rev. Stephen C. Clark, D.D.	10
A Church Emerges From War's Chaos	12
Philippine ABC's	14
Go FORTH Christian Soldier	15
The Real Story from the Philippines	16
Young People Accept Overseas Challenge	18
Graphic Presentations Make Offering Colorful	19
Bishop Sees New Opportunities on Colombia Visit <i>By the Rt. Rev. R. Heber Gooden, D.D.</i>	20
Churchmen in the News	22
Let Us Pray	29
Read a Book: The Presiding Bishop's Book for Lent	25

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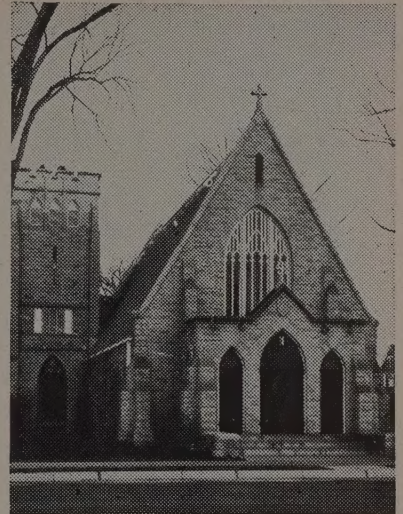
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FORTH, February, 1947. Volume 112. No. 2. Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August, William E. Leidt, Editor. Publication office, 100 Liberty St., Utica, N. Y. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 10c a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Change of address should be received by tenth of month preceding issue to be sent to new address. Give both old and new addresses. Make remittances payable to FORTH, preferably by check or money order. Remittances for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U.S.A.

FORTH --- THE SPIRIT OF MISSIONS

FORTH—February, 1947

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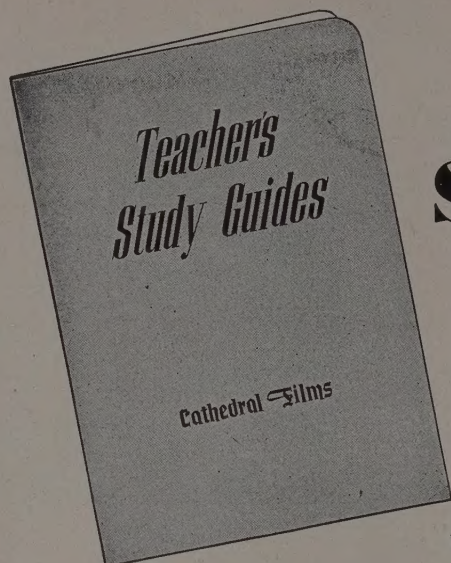
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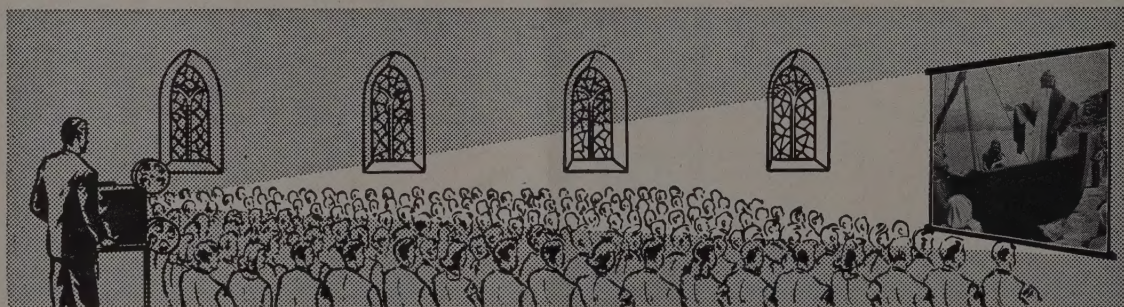
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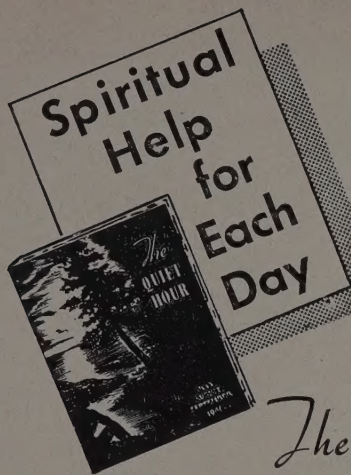
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Check Your Calendar

FEBRUARY

- 9 Race Relations Sunday
- 11-13 Annual Meeting of the National Council
- 14-18 National Youth Commission Meeting, Topeka, Kansas
- 16 Church of the Air. Columbia Network. 10-10:30 a.m. E.S.T. The Rev. Frederic S. Fleming
- 16-23 Brotherhood Week
- 18-20 National Conference on the Church and Economic Order, Pittsburgh, Pa.

Lent

- 19 Ash Wednesday
- 21 World Day of Prayer
- 22 Washington's Birthday Corporate Communion for men
- 23 Brotherhood Sunday

MARCH

Presiding Bishop's Fund
for World Relief

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Press Assn.

THE Presiding Bishop takes the oath of office in the Washington Cathedral on Tuesday, January 14. Immediately thereafter he was conducted by the retired Presiding Bishop (H. St.

George Tucker) and the President of the House of Deputies (Owen J. Roberts) to his chair and seated therein. This great service was the first formal installation of a Presiding Bishop.

Where Do We Stand?

By the Rt. Rev. HENRY KNOX SHERRILL, D.D.

From Address at his Installation as Presiding Bishop on January 14, 1947, in the Cathedral of St. Peter and St. Paul, Washington, D. C.

NO true Christian can be complacent today either about the state of the world, the Church, or himself. Twice within our generation so-called Christian nations have engaged in the most devastating and cruel of wars which have involved not alone the fighting forces but entire civilian populations from the aged to infants in untold suffering and privation. We live in a world not only of starvation and want, but more dangerous even, of suspicion and of hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge of not divine but self-destruction, this on the word not of the preacher but of the scientist and of the military leader.

Nor can we in our own country rest back on self-righteousness. Democracy is a great ideal but it must work. War, with the pressure of common necessity, brings coöperation and united sacrificial effort. When that pressure is removed, we revert to selfish aims and objectives. There are evidences of ugly racial and religious intolerance. The divorce rate goes up alarmingly. Out of broken homes comes the widespread problem of juvenile delinquency. Deeper than all of these outward signs is to be found a growing spirit of secularization evident in the atmosphere of our homes, our schools and colleges, our personal lives. . . .

The Times Call Us

We of the Church face an heroic and tremendous struggle in the name of Christ. This struggle would be severe were even the entire membership of all the churches of Christ on the firing line. When we stop to examine the facts we find that in every parish and diocese it is largely the few who bear the burden and heat of the day. It is as if an army were engaged in a life and death strug-

gle, with a large proportion of the soldiers busied in some other activity or else taking the position of spectators or neutrals. . . .

The times call us to be more clear-cut, to examine more critically our own beliefs and practices and more particularly our own personal sincerity and loyalty.

The Holy Spirit Guides Us

The faith of the Christian is complex, and yet in essence is extremely simple. We see in and through and behind creation, as well as in history, the will and purpose of an Eternal and Living God. We look at Jesus of Nazareth, living in the limitation of space, of time, and of human form, and we believe that the Word became flesh and dwelt among us—that in Him we find the Way and the Truth. We have faith that God does not dwell in some far distant Heaven but that His Holy Spirit is at work in the world, especially in those who have given themselves to God in the fellowship of faithful people in the Church.

These are such familiar statements to Christians that they have ceased to have startling news value. If they are true there is nothing possibly in all the world of greater significance. If there be a God revealed to us so personally in Christ, if Christ has shown to us the divine pattern for our lives, if there is in Christ the power to make us become the sons of God, then here is the news to make all other affirmations of any character whatsoever insignificant. If these statements be not true, then no one of us should wish to make any pretense of either believing or of acting upon them. Here is too serious a matter for trifling, or for mere lip service. The point is that the members of our Church do say that they believe. . . .

If we truly believe in God in Christ, then worship becomes no conventional act of outward respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slo-

gan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe, then Christian discipleship, the Mission of the Church are not inconsequential asides or the task of peculiar people. They are the absorbing responsibility and opportunity of every member of the Church.

I am not naïve enough to believe that the solution of our present difficult problems is easy or simple. I know full well the complexities of our world. But I am convinced that these questions, whether of international conferences, of industry, of labor, of the home, of education, or of human relationships can only be given satisfactory and definite answer by the standard of the mind and spirit of Him we call our Lord and Master. But before we can dare to apply Christ's teaching to the world, we must meet Him in our own minds, wills, and hearts. The world must find evidence of the presence of Christ in the membership of the Christian Church. The first task is to see that we and all who are of the Church are Christian.

Root of World Peace

The American people have on the whole seen the importance of education and of health. We have thought of these causes rightly in large terms of millions upon millions of dollars, with the enlistment of a personnel of remarkable ability. I mention this only in contrast to the small way we have envisaged the work of the Church, in terms of both money and workers, clerical and lay. Similarly, we talk much of democracy in world terms. Democracy emphasizes the worth and the value of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is

Continued on page 31



Worshippers in Grace Church, New York, share with a large invisible congregation the first Church service ever telecast.

FIRST CHURCH SERVICE TELECAST IN NEW YORK

GRACE Church in the City of New York has pioneered again! The first religious service to be telecast went out from that historic church on Christmas Eve over the Dumont network and was shared with

homes in Philadelphia, Baltimore, and Washington as well as thousands in the New York area.

Hours before the broadcast was scheduled to begin, scores of engineers, cameramen, sound experts and other

technicians were swarming all over the noble Gothic structure at Broadway and Tenth Street making extensive preparations for this unusual event.

In order to have the cameras in just the right position to follow the service and put it on the air exactly as it took place in the church, a great amount of testing and experimentation was conducted. The sound experts arranged their microphone equipment so that it could pick up the musical part of the service and transmit as much of its beauty and quality as possible.

Continued on page 28



Monitors were among many technicians required for telecast.



A great Dumont television camera focuses on the service.



More than 1,300 persons crowded St. Paul's Cathedral (*above*), Los Angeles, Calif., for the consecration December 6 of the Rev. Stephen Cutter Clark, D.D. (*center, below*), rector of



St. Mark's Church, Pasadena, as the sixth Missionary Bishop of Utah. The Rt. Rev. Henry St. George Tucker (*right, above*) as Presiding Bishop, was consecrator; (*left, above*) the



Rt. Rev. W. Bertrand Stevens was a co-consecrator. The Rev. C. Rankin Barnes (*left, above*) assists Bishops Tucker, Moulton, and Stevens in signing consecration certificate.



The Rt. Rev. Stephen Cutter Clark, D.D.

STEPHEN C. CLARK CONSECRATED BISHOP



"And Unto One

STEPHEN C. CLARK RETURNS

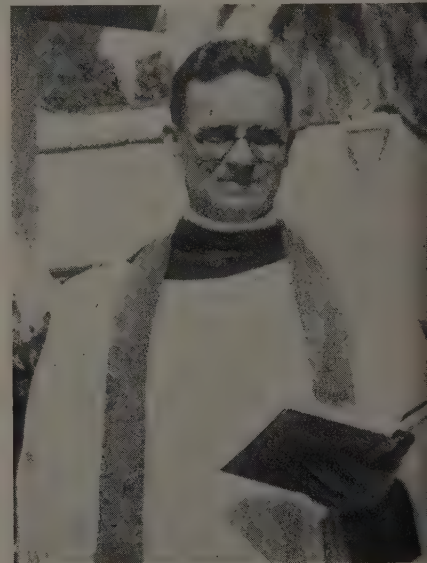


1. When Stephen C. Clark (*in father's arms*) left his Pasadena, Calif., rectorate to become Missionary Bishop of Utah he left the city of his birth (August 6, 1892). His sisters, Julia, now Deaconess Clark of Hankow (*left*), and Grace.

2. The spacious old frame house in Pasadena where Stephen Cutter Clark was born was ruled by laughter and love of a happy family transplanted from the east coast to begin a new life in California where most of the Bishop's ministry has been.



6. Graduating from the University of California in 1914, he entered General Theological Seminary. He transferred to Episcopal Theological School where he received his B.D. with the Class of '17, the seminary's first class to have four bishops: Clark (*rear, second from left*); Sadajiro Yanagihara (*standing at right*), Assistant Bishop of Osaka, Japan; Herman R. Page (*middle row, second from right*) of Northern Michigan; Angus Dun (*extreme right*) of Washington.



7. He was ordained to the diaconate and married Helen M. Moodey of St. Helena, Calif., in 1917. Priested in St. Mark's Cathedral, Salt Lake City, in 1918, he served at St. Luke's, Park City, Utah, until he became rector of St. Paul's, Pomona, 1918.

e Gave Five Talents''

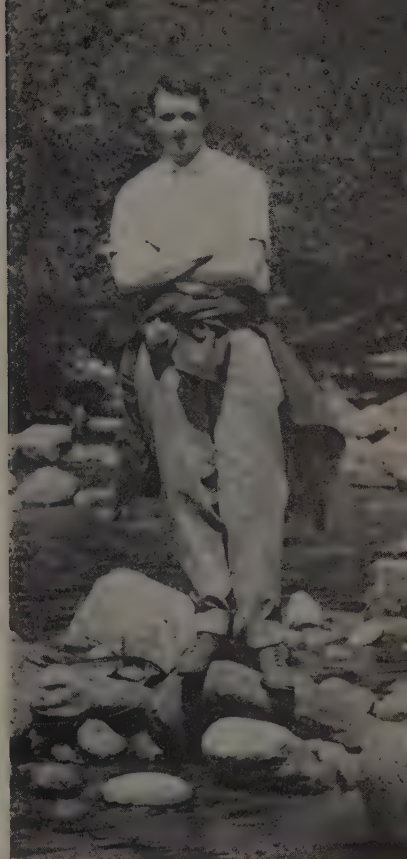
AH WHERE HE BEGAN MINISTRY IN 1917



3. His father, a Harvard man, aided by his mother, Grace Miller Greene, a Smith College graduate, was principal of Pasadena's Classical School for Boys which he founded.



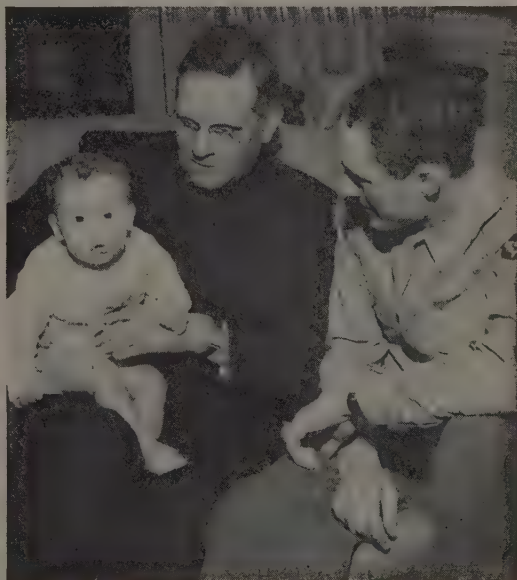
4. At the time of high school graduation and during undergraduate days at Occidental College, Los Angeles, mountain hiking was his favorite recreation.



5. Young Clark on a hiking trip in the California mountains in the summer of 1912 (above). Other summers were spent on ranches.



8. Separated during the war, the last time the Clarks and their four children were together was in the summer of 1941 in Pasadena where Mr. Clark served as rector of St. Mark's Church for nearly twenty years before his consecration. (Left to right) Steve Marned III, graduate student at Yale; Mrs. Clark; John M., in business; Mrs. R. H. Tarr; Mrs. R. E. Patterson. The Clarks have four grandchildren.



9. During the war his parish sent 137 young people into service, one of whose children he baptized (above). In Utah there are 4,000 baptized persons and 2,500 communicants. Bishop Clark has devoted his unusual energy and ability to many civic as well as Church positions, such as Editor, Los Angeles Edition, FORTH,

A CHURCH EMERGES FROM WAR'S CHAOS

It is hard to imagine the rector of a large parish suddenly appearing at one's door in a ragged shirt and shorts, carrying a cassock and Prayer Book as his only surviving possessions.

Church people in the Philippine Islands do not need to imagine this situation; they know it. The Rev. Albert Masferré, Spanish-Igorot, priest-in-charge of All Saints' Church, Bontoc, and its nine outstations in the Mountain Province, with more than 700 communicants and more than 4,000 members, remained on duty throughout the war. In the spring of 1945 when American bombers damaged or destroyed mission buildings in Manila, Bontoc, Sagada, Baguio, and elsewhere, Mr. Masferré appeared as above described, and took refuge at his sister's home in a mountain village. From there he continued visiting his stations and looking after his scattered and suffering people.

His fellow priest, the Rev. Edward Longid, an Igorot, was doing the same thing for the Sagada stations and nearly 8,000 parishioners. Meanwhile the Rev. Hsi-jen Wei and the Rev. Hon-san Sham, Chinese clergy in Manila, were looking after the work there.

Down south, on Mindanao, several lay readers, among them Benito Calanban, an Ilocano, Bernardo Tenaaur and Pablo Moiket, Tirurai, were doing all they could, either at St. Francis' Mission, Upi, or up in the hills whence their people had fled.

Dr. José Fores at St. Luke's Hospital, Manila, and Dr. José Trota at Brent Hospital, Zamboanga, kept those institutions going in the face of every disaster. Brent was destroyed in the spring of 1945. St. Luke's was occupied by a Japanese medical unit; the Filipina principal of St. Luke's Training School, Mrs. Vitaliana Beltran, not only steered her own nurses through the difficult and dangerous

months, but also worked harmoniously with the Japanese nurses, who, as it happened, had been trained at St. Luke's, Tokyo. At one time directly after the war all the nurses in the operating room of a large American base hospital in Manila were graduates of St. Luke's, Manila. "They worked continuously for twenty-four hours with no complaints at all," said one report.

Mrs. Pucay, a woman who had taught weaving at Easter School, Baguio, more than once spent the night at a railroad station in order to get on the train in the morning, and stood all the way to Manila to take a little gift of money to the missionaries, risking prison to do so.

Dr. Hilary Clapp, Igorot Churchman, physician, and government official, spent the war years doing all in his power to help his people, and then through a tragic misinterpretation of his motives, was shot by the Filipino guerrillas. At Upi three laymen were executed, Pedro de Guzman, a teacher, Valeriano Labasan, head of a Church family that had helped the mission start its work, and Felix Colcol, who had given the mission two-thirds of its land.

The point to all this is partly the strong witness it bears to the fine quality and high character of the Church people and, looking toward the future, the assurance that the Church's chief postwar emphasis, namely, to train more native leaders, gives every promise of success.

To the present generation of American Churchmen Philippine events of the past five years are naturally the most familiar, but the history of the Islands runs far back into the misty realms of legend. Sanskrit words surviving in the language today recall the visits of Hindu traders centuries ago; Malays came skimming over the sea in their shallow-draft *vintas*;



Besao's church stands, but destroyed St. James' School and rectory must be rebuilt.



Bontoc natives (above) are helping to rebuild such shattered mission buildings as gun-riddled walls of dormitory (below).





The Rev. Robert A. Magill (*right*) of Far Eastern Commission sees shattered ruins of Manila's cathedral with Bishop Binsted and mission engineer, E. L. Munger.



Mission schools in the Mountain Province, such as All Saints', Bontoc (*above*), stressed industrial arts. At Zamboanga (*below*) all mission buildings must be replaced for faithful Moro Churchmen. Brent Hospital was completely razed during the war.

H. Armstrong Roberts



Chinese were there in the tenth century.

Stately galleons brought the Spanish in the sixteenth century. They conquered everybody in sight except remote mountain tribes whom they did not much bother about, and some Moslems in the south. Spain had been fighting Moslems in Europe for several centuries; they were Moors in Europe so these must be Moors, too, the Spanish thought, and they are still called Moors or Moros.

Another four centuries went by and the Americans took over. In 1901 the Episcopal Church sent Charles Henry Brent as bishop because so many Americans were going out to the Islands. Friends of his built the cathedral which was recently destroyed in the war. Services for Americans, a kindergarten and a clinic for the desperately poor people in Manila slums, a clubhouse for lonely young businessmen from the United States, all these were started, and were soon followed by investigations into the religious needs of the fierce Moros and of the shy tribes people in the Mountain Province.

Gouverneur F. Mosher, succeeding Bishop Brent in 1920, found many missions and schools, and two hospitals, to be carried on. He not only weathered the depression of the '30's with them but also added a third hospital, at Sagada, opened two Chinese missions in Manila, started work of limitless opportunity in and around Upi, opened a school for Chinese in Zamboanga, and started one of the clergy making regular visits to scattered and isolated Americans.

Norman S. Binsted, succeeding Bishop Mosher in 1940, put in a year of vigorous and most hopeful action before the war broke off all communications. The story of those dark years is becoming known now; the continuance of an astonishing amount of work while the missionaries were interned; the endurance and harrowing experiences of the missionaries themselves, and the heroic activity of the native people under such leaders as those mentioned above.

Meanwhile, what the Spanish could not do or did not try to do in four centuries the Americans did in four decades. The sovereignty acquired in

Continued on page 14

Philippine ABC's

1. *What were the Lazarus Islands?*

The Philippines, under Magellan's first name for them.

2. *Where did they come from?*

Volcanic, mostly. Geologically, they are "the crumpled edge of the Asiatic platform."

3. *What was Magellan's connection?*

He was the first European to find them. After a twenty months' voyage from Portugal he landed in March, 1521.

4. *How long does the journey take now?*

San Francisco to Manila, less than thirty hours by air.

5. *Who preceded the Europeans?*

Aborigines plus early traders: Malayan, Hindu, Chinese.

6. *Who was Philip?*

Philip II of Spain, 1527-98. The Armada man. The islands were named for him in 1542 and started their four centuries under Spanish rule.

7. *How did the United States get into the picture?*

The islands were ceded by Spain in 1898, after the Spanish-American War.

8. *What is the situation now?*

The Philippines are the world's youngest republic, an independent self-governing nation, by proclamation of President Truman July 4, 1946, in accordance with promises made by the United States in March, 1934.

9. *Who is the president? What became of the former American High Commissioner?*

Manuel A. Roxas is president; former High Commissioner Paul V. McNutt is now American ambassador.

10. *What is the nation's flag?*

Blue above, red below, with a white triangle, its base at the hoist; in the triangle, a yellow sunburst in the center, a star in each corner.

11. *How long has the Episcopal Church had work there?*

Since Charles Henry Brent became bishop in December, 1901.

12. *How extensive is the work?*

Nearly sixty stations and outstations, with schools at the larger mission centers, and normally three hospitals, St. Luke's, Manila, St. Theodore's, Sagada, and Brent, Zamboanga. The last was destroyed by bombing in March, 1945. Dispensaries at three other stations add several thousand patients a year.

13. *What is the chief postwar emphasis of the Church?*

To restore the damaged or shattered fabric of churches, schools, and hospitals, and to shepherd the constantly increasing number of Church members (about 21,000 now), but especially to train more native leaders, looking toward the ultimate development of a completely native Church.

A Church Emerges

Continued from page 13

1900 was freely relinquished in 1946 and the Philippines have emerged as a nation.

Now for the future. As soon as the matter can be arranged, the mission architect, John Van Wie Bergamini, and the engineer, Elmer L. Munger, will go to the Mountain Province, erect a simple roof to cover their heads, and set about providing necessary buildings for the whole group of mountain missions. Some construction in the south at Zamboanga and Upi is also possible now. Local labor friendly to the Church will be available at a cost not too far above pre-war figures.

Construction in Manila involves more time and a plan of longer range but the end will be a most admirable Church center planned as a unit, where the Church will have high schools for boys and girls (too many children are lost to the Church when they leave the mission primary schools), hostels for university students, a seminary for the training of native clergy, a new building to replace the old St. Luke's Hospital, which was worn out more than a decade ago, and will provide for work among Filipinos and Chinese in Manila as well as for the American and British congregation which formerly used the cathedral.

With careful plans in mind, and money from the Reconstruction and Advance Fund available, the first step is to acquire adequate land. This in a region still so chaotic as Manila will take time but negotiations are already on the march and the future is bright. There is no limit to the influence the Philippine Episcopal Church may exert, once the new plans become a reality.

Occupation Wives in Japan Launch Auxiliary Program

BRITISH and American occupation force wives have formed a Woman's Auxiliary in Japan and already are launched on a program including twice-monthly meetings, a study of the history of the Church in Japan, and a benefit for the building fund of St. Hilda's School, which is currently housed in a Buddhist shrine.

Go Forth Christian Soldier

A MESSAGE FOR BOYS AND GIRLS OF
THE CHURCH SCHOOL ON THE DAY
THE OFFERING BOXES ARE DISTRIBUTED

FORWARD, MARCH! This is the command that God sends through His Church today to all the boys and girls of our Church schools. You are called to a post of honor in the Army of God. You are given your Lenten Offering Boxes today and are asked to serve God during Lent by unselfishly filling them with money for the Church's missionary work.

Every year you boys and girls win a great victory in this way. Last year your gifts amounted to approximately \$475,000. This tremendous sum of money was made possible by the loyalty and self-sacrifice of the thousands of pupils in our Church schools. You boys and girls have been winning victories like this for many years, and the Church counts on you to continue.

The first victory of the Church schools in their Lenten Offering was seventy years ago, in 1877, when one parish began the advance alone and gave two hundred dollars. Since then the movement has spread until today almost every parish shares in it.

What does this money do? It carries help to people all over the world who need it. It sends missionaries with the Gospel of Christ to China where millions of Chinese have never heard the Good News of God's love and who live in fear all their lives. It sends messengers of Christ to the Indians and Eskimos of snowy Alaska and to the peoples of tropical Liberia. It makes possible the work of the Church in Latin America and in the Islands of the Pacific and the Atlantic.

It helps to carry on Church work in hundreds of places in America where the people cannot do it themselves. It brings joy and hope to

less fortunate people in our great cities and to thousands who are forgotten and lonely in some of the rural sections of our country.

It makes possible the work of hospitals at home and abroad for people who would otherwise have neither doctors nor nurses. It publishes books and papers that bring Christian truth to many whose lives it brightens.

How can you Church school pupils do such great good in so many places? No one boy or girl could do it alone. But by thousands working together, each one saving a dime here and a nickel there, earning extra money and giving it to God's work, you are a mighty power for good. An extra dime from every member of our Church schools would mean an extra forty thousand dollars added to the Lenten Offering. It is by such working together that such great results come.

This is a work for man and for God. Your boxes have been blessed at the altar and are given to you as tools to help you in your effort. Every coin you put in your box is a holy gift by which you perform a real service for God.

What will you and your class do? A great many schools have doubled their offering during the past few years. Every boy and girl in these schools took a Lenten Box and tried earnestly to fill it. Your class can do the same. Talk it over. Decide on the amount you think you can raise and then keep trying to do it. Set a goal for yourselves higher than last year and determine to reach it. Make weekly reports to your class in your progress. Then Easter will come and you will see your victory. And after Easter your money will go out to help spread the Christian fellowship.



The Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippine Islands, now recovered from long internment, is again back in Manila directing Church's rehabilitation work.



Missionaries have worked since 1904 in Sagada among the Igorots, many of whom still live under primitive conditions. When Bishop Binsted made his first postwar visitation he confirmed 900 persons.

The Real Story for

IS THE WAY CHURCH

THE WAR PERIOD



Three Lions

Igorots at Bontoc have long been dependent upon All Saints' Mission and School, of which only the girls' dormitory remains in usable condition. The building, to be repaired through aid from the Reconstruction and Advance Fund, served as shelter for the Far Eastern Commission with whom members of the congregation shared their meager supplies.

The once beautiful compound of the Cathedral along with the Bishop's residence and other Church squatters. A Quonset hut on the hospital grounds built immediately on the Cathedral compound.





...miles from Sagada, is All Saints' Mission under the native leader-
Albert Masferré (*seated*) who with the Rev. E. G. Longid, an Igorot,
full responsibility for the Church's work in the Mountain Province.

the Philippines

COME THROUGH
BIGGER THAN EVER

...d St. John, Manila, demolished by shells
now serves as home for destitute Filipino
... Church office. A temporary chapel is to be
... from the Reconstruction and Advance Fund.



Near the rice fields at Talalang, where the Igorots raise their
chief food, the Church has established St. Margaret's Mission,
which has a congregation of sixty.



The Church's forty-year-old St. Luke's Hospital in Manila has graduated more than four
hundred nurses, some of whom gave valuable service to the United States Army during
the war. The hospital functioned under the capable leadership of native doctors. Bishop
Binsted hopes a new St. Luke's Hospital may be built in the not too distant future.



The Binghamton (N.Y.) Press
Margaret E. Eddy packs her trunk in preparation for a four-year appointment in the Orient, where she will teach English at St. Mary's Hall, Shanghai.

YOUNG PEOPLE ACCEPT OVERSEAS CHALLENGE

IT'S a matter of heredity, plain and simple," explains Margaret E. Eddy, one of the Church's new missionaries, about her decision to teach English at St. Mary's Hall, Shanghai, China. Her father, the Rev. Condit N. Eddy, rector of Christ Church, Binghamton, N. Y., had planned to go to the Orient twenty-five years ago, but Margaret's birth interrupted her parents' plans. Her grandparents and great-grandparents on her father's side also were missionaries. Miss Eddy has had three years of teaching experience at St. Mary's-in-the-Mountains, Lyttleton, N. H., since her

graduation from Bryn Mawr College.

Miss Eddy is only one enthusiast of the new missionaries going overseas. The demand, however, for new missionaries far exceeds the present supply. The Rt. Rev. John B. Bentley, Missionary Bishop of Alaska, writes asking for assistance, "My visits to Ketchikan and Wrangell convince me that it is little short of tragic that we do not have men, good men, in these posts. The communities are growing, new people are coming in, and our churches are not ready to minister to them, because we do not have the men. Alaska has not had a new man appointed for more than a year, while we have five vacancies."

Other pressing needs are for a priest in Colombia at an English-speaking mission and for a doctor at Cape Mount, Liberia. Missionaries are asked for at Corn Island, a picturesque tropical isle off the Nicaraguan coast, and for St. Andrew's, Cocoli, Panama. Nurses are wanted in Liberia and the Philippine Islands.

In answer to a need for a dietitian, the daughter of the Rev. Eugene C. Prosser, assistant at the Cathedral Church of St. Mark, Minneapolis, Minn., goes to the Philippines. Miriam Prosser has been appointed to St. Luke's Hospital, Manila, on the basis of her experience at Aucker Hospital, St. Paul, Minn., and St. Mary's Hospital, Quincy, Ill., as well as at a summer camp for underprivileged children. Interested in youth work, she has been active in the YWCA, Canterbury Club, and Junior Daughters of the King. Miss Prosser graduated from

Continued on page 32



The Rev. G. Francis S. Gray (left) finds his lifework in China to which he returns again, while Miriam Prosser, a dietitian, and the Rev. Vincent H. Strohsahl have selected the Philippines for their overseas service. Mr. Strohsahl goes to the mission at Upi, Mindanao.



Since John Marston's Sunday School adopted a Lenten mission study program, young people have developed interesting ways of promoting the offering. This poster by William Glaser of the Church of the Good Shepherd, San Gabriel, Calif., is typical.

GRAPHIC PRESENTATIONS MAKE OFFERING COLORFUL

CHILDREN have a keen sense of the dramatic. Realizing this a wise man seventy years ago decided to put that sense to double use. It could help to educate the children in the Church's missionary program, he decided, and could help to turn their new understanding into support for that program.

But John Marston, superintendent of a small Sunday School in Cynwyd, Pennsylvania, scarcely realized the scope of his own idea. As he planned a new program for the few children of his Sunday School that year of 1877, he surely did not realize that seventy years later children throughout the Church would be participating in a similar program and would be contributing thousands of dollars to an established Church School Missionary Offering.

John Marston proposed only to give the children of his small school a greater understanding of the Church's missionary program by letting them

study the dramatic story of our Church's missionaries at work. Further he suggested to the children that they contribute their offering during Lent to the support of these missionaries.

He explained to his eager listeners that actually they could be missionaries themselves, home-front workers raising funds to support the field workers in faraway parts of the world. The children readily accepted this thrilling new role and in their enthusiasm contributed generously to the offering each Sunday. When the total was received on Easter Day it amounted to two hundred dollars. Delighted at the results of his new project, John Marston talked about it to a friend who was superintendent of a Philadelphia Sunday School. The friend, equally pleased, repeated the tale and finally reported on it at the Church's missionary headquarters. The following year a similar plan was tried in all the Church schools of the Dio-

cese of Pennsylvania. On Easter Day the second missionary offering total reached the astonishing figure of \$7,-050.50.

That was the beginning and today the offering is many times that sum. In 1946 the impressive total was approximately \$475,000 and since 1877 boys and girls have given in excess of thirteen and a half million dollars for the Church's Mission. John Marston's simple but wise idea is still operating for the joint benefit of the children and the Church's missionary program.

Church school children today adopt a new missionary area each Lenten season and study it intently. The study is usually a dramatic one with the children frequently following the activities of an individual. This year the chosen area is the Philippines. And children today are just as thrilled as those children of seventy years ago to learn the story of the work being done, to learn of the people of the Philippines, of their country, of the lives they live and details of the Church's ministry to them.

Many methods of study are put to use.

Making the Lenten Offering graphic is a technique used in many parishes to help boys and girls understand just what their offering will do in the missionary fields.

Last year's study was centered on our work in Liberia. The poster on page 27 made by eighth grade boys

Continued on page 26



Primary children in Norfolk, Va., built a native village to make graphic their Lenten mission study.



This native is typical of the many Colombians responsive to the Church's work.

By the Rt. Rev.
R. HEBER GOODEN, D.D.
 Missionary Bishop, Panama Canal Zone

THE nearest I've ever been to the nether regions was in a gold mine 1,500 feet down in the bowels of the earth, a spot I reached on my re-

Bishop Sees New Oppor

CITES POTENTIAL CONTRIBUTION TO

cent visit to Colombia. And though I was equipped with miners' boots, a helmet, and a lantern and even had the interesting opportunity to handle a pneumatic drill, I never felt quite at home and was glad to return to the fresh air and sunshine. At another point in my Colombian visit I found myself high in the sky, traveling in a cargo plane with four huge hogsheads of Spanish wine for company.

These contrasts, however, were typical merely of the physical aspects of my journey and are not in the least characteristic of the spiritual side. Rather, everywhere I found the same thing, an eagerness for ministrations of the Church, an enthusiastic attendance at all services and gatherings, on every side a growing opportunity for the Church's work.

In Cali, for instance, where I stopped first, I found that we have begun to settle down. Here in the new and growing suburb of San Fernando regular services are being held

in St. John's Chapel with the Rev. George F. Packard as vicar. Cali, one of the more liberal and progressive communities of Colombia, has a large Anglo-American colony, and the English-speaking congregation at St. John's is increasing.

Then in Bogota, where it was not possible to hold services on my first visit last year with Mr. Packard, I was invited to hold services at the Union Church. I celebrated Holy Communion in the morning, baptized a baby girl in the afternoon, and conducted Evening Prayer. This was the first time services were held in Bogota by a clergyman of the Episcopal Church. Eighteen persons made their Communions and more than a hundred came to the evening service. His Excellency, the British Ambassador to Colombia, read the first lesson, and the assistant military attaché to the American Embassy read the second lesson. It was gratifying to find in the capital such a large group of Churchmen.



Bishop Gooden speaks at a banquet given at St. John's, Cali, first stop on his Colombian journey. The Rev. and Mrs. George F. Packard are at his right.



Colombian market places attract members of the English and American communities.

ities on Colombia Visit

RITUAL LIFE OF LATIN AMERICA

It was in Frontino that I donned the boots and helmet and descended into the gold mines. The same reaction to my visit was manifest in Frontino. The British colony was exceedingly gracious and quite enthusiastic over the opportunity to attend Anglican services. Here as elsewhere they spoke in glowing terms of Mr. Packard and his work and were sorry that he had not been able to accompany me on that trip. There was a reception at the club house, where I conducted Evening Prayer the following afternoon. Afterward we sang a great many hymns. British and American folk in this part of the world seem to be thirsty for the chance to sing the old familiar hymns. We selected them all, regardless of the season. A celebration of Holy Communion on the porch of the guest house the next morning was very well attended.

From Frontino a rough, dusty trip was in store before I reached the town of Zaragosa on the bank of the Nechi

River. This meant three and a half hours of continuous jolting down a narrow serpentine road. The driver made the entire trip in second or low gear, and it was really noisy. The only relief was a fifteen-minute stop for a change of tires. At Zaragosa a launch met me and took me up the swift-flowing Nechi to Pato. Here a reception that evening gave me the chance not only to meet the people but to make arrangements for services.

On Sunday afternoon I baptized two infants, one a little English girl only seven days old. Supper was served afterward and from there we went to Evening Prayer in the mess hall. Here the yen for hymn singing was present again, and we kept it up until ten o'clock. Among the thirty-five people present at this service were twenty West Indians who were delighted to attend an Anglican service again.

The next morning I celebrated Holy Communion on the porch of the guest house and then took the sacrament to the mother of the seven-day-old Eng-



Severn from Three Lions
Cartagena is typical of the Colombian communities visited by Bishop Gooden.

lish baby. The rest of the day I spent visiting people in Camp Bagre two hours down the river. Early Tuesday morning there was a celebration for five communicants who were unable to be present the previous day.

Continued on page 30



Mr. Packard is Church's only priest ministering to Colombia's scattered missions.



Church work reaches streamlined cities such as Medellin (above) as well as small oil camps. Bishop Gooden recently conducted first Episcopal services ever held in Bogota.

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"AS HE WENT TO JERUSALEM THERE MET HIM TEN MEN."

No, this little girl was not with them. (You didn't even know she *was* a little girl, did you?) But if, in *this* Lenten season, our Lord were on his way to Jerusalem, she *would* be there. She, too, would "stand off, and lift up her voice and say, 'Jesus, Master, have mercy on me.'"

For she needs mercy. She, too, has leprosy, and because there was no one to say "Go" to her, as He said it to the ten, she was not cleansed. Upon her face in childhood were imprinted the pitiful stigmata of premature old age. Needlessly!

To thousands of little children this *can* happen but *need not* happen. In leprosy colonies of Christian missions they can be healed, as He healed them; or in preventive homes they can be kept free and spotless from their birth.

St. Timothy's in Liberia is such a mission. You can "touch" a child there with the touch of Christ in these days of his approaching passion, by sending a gift through the American Mission to Lepers, cooperating agency of the Episcopal and 24 other boards of missions.

If the gift is \$30 it will be enough to complete the amount needed to care for a child for a year.

Send your gift today to

AMERICAN MISSION TO LEPERS, Incorporated
(File 3-F) 156 Fifth Avenue, New York 10, N. Y.

I enclose my gift "on the way to Jerusalem" for a child who cries "have mercy on me."

Name

Street and No.

Town, Zone and State

CHURCHMEN in the NEWS

He Sat Down to Count His Fortune

CHARLES A. LOCKE was too young to remember his father's death, but John Jacob Locke, the father, had been a stockbroker, and he had seen to it that the Lockes lived up to their station in life. "Keeping up with the Joneses" after his father's death was not so easy to do. By the time Charles Locke was old enough to go to college he realized he would have to work his way through school. Money took precedence over the ministry, and he succumbed to the temptation to become a lawyer in order to earn enough money to support himself and his mother.

He proved to be a thoroughgoing and conscientious lawyer and became a rich lawyer. Yet he could not escape the call of God. Ever since childhood, Mr. Locke says, he has been convinced there is a "purpose to life." "Science tells us," he declares, "that



Charles A. Locke of Pittsburgh obeyed Christ's injunction to give away riches.

the earth and the other planets have been whirling about in space for millions of years. Yet they have never collided. Now I'm not an evangelist nor a religious fanatic, but no one can tell me that is just a matter of chance. No one can tell me there is no purpose behind this, that there is no Almighty Power overseeing this phenomenon to make sure they don't collide.

"Similarly, I feel every man and woman on earth has a purpose in life and an obligation to God to make that life amount to something good. I've tried for years to figure out how I could make my life amount to something. I feel sure now, without any reservations whatsoever, that I have done the best thing I could have done."

It was only a few months ago that Charles Locke decided what the "best thing" was for him to do. He had established a \$100 Memorial Award at the University of Pittsburgh to be given to the senior honor student whose character and devotion to the university's ideals stamped him or her as the outstanding graduate of the year. The first award was won by the daughter of a minister. After receiving the award the girl thanked Locke for giving her the chance to say "thank

Churchmen---continued

you" to her parents in this manner for the sacrifice they had made to give her an education. Mr. Locke choked up so much he could not reply. On the way home he literally felt the "scales falling from his eyes," and he saw a vision of God's will for him in the world. Almost in the manner of St. Paul he concluded his prayers that night with the words, "Lord, what wilt thou have me to do?" The next day he sat down to count his fortune. He consulted his brokerage firm. He tried to determine just how much he would need for his own use in his declining years, so that he would never be a burden to society. He spent weeks with bankers and other attorneys drawing the agreement under which he proposed to give away three-fourths of his fortune. Finally he decided to establish the Emma W. Locke Memorial Fund in memory of his mother to whom he owed his chance in life and his early training in Christian character.

The Fund, amounting to \$375,000, is set up to help do two things. First, to equip young people with a Christian character based on the teachings and example of our Lord; and secondly, to develop their minds as sound thinking instruments. The income from two-fifths of this fund goes to the University of Pittsburgh; two-fifths to the Y.M.C.A. of Pittsburgh; and one-fifth to the Diocese of Pittsburgh with special reference to the needs and program of the Church of the Ascension, Pittsburgh, of which Mr. Locke is a vestryman.

In writing an appreciation on behalf of his fellow vestrymen the rector, the Rev. Wilburn C. Campbell, said in part, "Your vision in creating during your own lifetime a fund for developing the character of young people along the lines taught by our Lord, Jesus Christ, is one which should commend itself as an example to others. More than this, however, I want you to know that your sacrificial giving of three-fourths of your fortune is a personal inspiration to me, and I am sure will be to others."

Virginia Markham is the second United States representative at the Ecumenical Institute, Céligny, Switzerland
Continued on page 24

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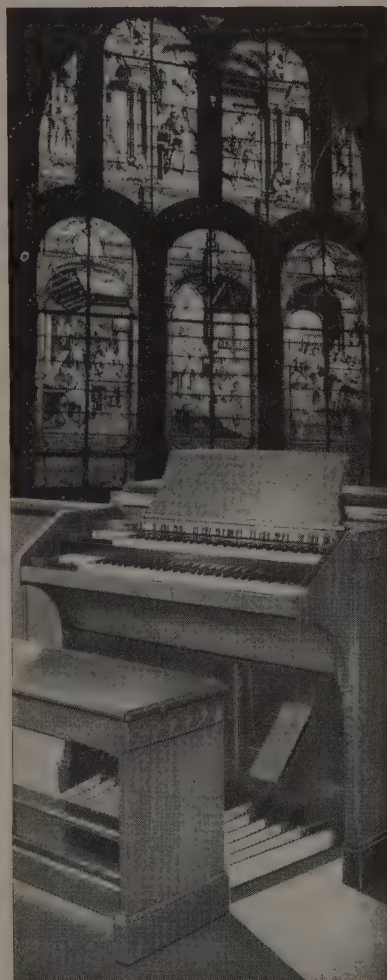
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Churchmen---continued

land. The first American was Constance S. White, former FORTH editorial associate, who attended the fall session (see FORTH, October, 1946, page 4). Miss Markham, a graduate *cum laude* of Bryn Mawr College, was a second year student at Windham House, New York, taking work at Union Theological Seminary. . . . William Harding Jackson, a native of Tennessee, partner in the New York law firm of Carter, Ledyard, and Milburn, and president of New York Hospital, has been elected a trustee of the American Church Institute for Negroes. During the war Mr. Jackson served with Army Intelligence, having been discharged with the rank of colonel. For his outstanding record in the European theater he was awarded the Bronze Star, French Legion of Honor, Croix de Guerre with palm, and the Legion of Merit with palm. . . . Samuel Chang Chau, active in the affairs of St. Peter's Church, Honolulu, has received the second highest decoration of the Chinese Central Government, the Medal of Dr. Sun Yat-sen. Mr.

Chau, a blood brother of Dr. Sun, is a commissioner to the Central Bank of China. . . . James F. Byrnes, former Secretary of State and Churchman of Spartanburg, S. C. (FORTH, April, 1943, page 25) has been named Man of the Year for 1946 by *Time* magazine. . . . Doris Wilson, graduate of Tuskegee Institute, Columbia University, and recently the only Negro student at Windham House, New York, the Church's training center for women, is the new Girls' Friendly Society field worker. She is pioneering in organizing branches in Negro communities. . . . Olive C. Brower, nurse at St. Mark's Mission, Nenana, Alaska (FORTH, July-August, 1945, page 20), has been awarded a medal for outstanding community service by the Veterans of Foreign Wars. . . . The Rev. A. Ervine Swift, Assistant Secretary of the Overseas Department of the National Council since 1943, has been appointed Acting Director of the Department. . . . Former Supreme Court Justice Owen J. Roberts (FORTH, September, 1946, page 24), president of the House of Deputies of General Convention, has been appointed by President Truman

to head a board to examine appeals for clemency for Conscientious Objectors. . . . A service to commemorate fifty years' service of Gouverneur P. Hance, S.B.B., Brother Founder of St. Barnabas Brotherhood and St. Barnabas Free Home (FORTH, November, 1945, page 6), was held January 19 in Trinity Cathedral, Pittsburgh, Pa. . . . The Hon. John G. Winant, former Ambassador to the Court of St. James (FORTH, July, 1943, page 29), has been given the Honorable Legion of Merit for outstanding work in his wartime diplomatic post. . . . John Milton Potter, president of Hobart and William Smith Colleges, Geneva, N. Y. (FORTH, May, 1946, page 7), one of the outstanding of the younger educators of the nation, died January 9 of coronary occlusion. . . . General George C. Marshall has been appointed Secretary of State.

THE Church's newest chapel in the Republic of Colombia is at San Fernando Cali, not Calif., as stated in FORTH, January, page 20. More about the Church's growing work in Colombia is told by Bishop Gooden on page 20 of this issue.

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READ A BOOK



THE Presiding Bishop's Book for Lent, *Christian Perfection*, by Francois de Salignac de la Mothe Fénelon translated by Mildred Whitney Stillman and edited by Charles F. Whiston (New York, Harpers. \$1.75) is a wise selection. The work is distinguished as a timeless Christian classic and as a particularly timely book of Christian devotion. The saintly Archbishop of Cambrai (1651-1715) is well known for his *Existence of God*, *Education of Girls*, and *Letters to Men and Women*. This new translation will be welcomed by every thoughtful Christian as a true source of comfort, inspiration, and hope. It is by far the finest devotional book thus far selected as a Presiding Bishop's Lenten Book.

The material comes largely from letters and conferences of the reign of Louis XIV when, as in our time, Christians had extraordinary need for spiritual guidance to be "in the world but not of the world." Outward conditions change, inner needs are constant. Fénelon's peculiar gift was his remarkable ability to minister for God to the interior life. His words have the same power still to reach into the soul to draw it to the Maker whose image it is.

Fénelon brings the individual soul to a place where it is alone with God. No outward circumstances alter his gracious reminders of this and his instruction is ever, "Let God act!" He never points an easy way or leaves place for rationalization. As spiritual counselor he iterates God's absolute love and always compliments the reader by insisting that he understands and must accept his absolute dependence.

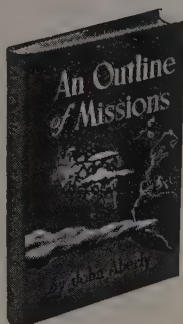
"All men should know that they are indispensably obliged to love God. We must love God because He is our creator. He is a jealous God who wants

no reservations. All is not too much for Him. We cannot believe that He is satisfied with a religion of only ceremony. *If we do not give Him everything, He wants nothing.*

"He has loved us with an eternal love, and what has He loved in us? What is there in us worthy of His love? Nothingness, when we were not, and sin, when we existed. He has loved us in the abyss of sin."

Fénelon's thinking is childlike (not childish) in its utter simplicity and directness. Man finds endless reasons for having things his own way. "The fault in us which is the source of all others, is love of ourselves, to which we relate everything instead of relating it to God. . . . The more we give ourselves up the more we find peace. Drop the thousand reflections by which we envelop ourselves and sink

Continued on page 26



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READ---continued

ourselves in ourselves. That is by and large the way to true freedom without neglecting our duties."

Part I of *Christian Perfection* is intimate personal counselling while Part II is concerned with the doctrines of creation and preservation, the problem of evil, with Pure Love and with simplicity and humility. Those who only fear God do not know Him, for to know Him is to love Him. Fénelon then undertakes with striking clarity and in simple language to pass on the knowledge of God which has been vouchsafed to him.

This is a revelation that pierces the strongest armor of pride and worldliness. It will prove a healing medicine to every Christian who prays for light and for strength to serve God despite the world.

Mr. Whiston, an associate professor in the Church Divinity School of the Pacific, Berkeley, Calif., and sometime chaplain in Huachung College, Wuchang, China, has had wide experience as a spiritual director and leader of retreats. His knowledge of devotional literature enriches Mrs. Stillman's translation which faithfully captures the spirit and mood of Fénelon.—JAMES HARRY PRICE, *Rector, Church of St. James the Less, Scarsdale, N. Y.*

Give to the Presiding Bishop's
Fund for World Relief
February 23-May 25

Graphic Presentations

Continued from page 19

of Grace Church, Kirkwood, Missouri, is an illustration of one way of personalizing the Lenten Offering. Each class in the Church school selected either a specific institution or person to study so they could understand the intimate institutional problems and daily demands upon the doctors, the clergymen, the nurses. The eighth grade took Tom Haines, a native male nurse and valuable worker at St. Timothy's Hospital. Other classes took schools, native women nurses, Bishop Harris, and other clergymen. They discovered the specific needs, daily problems, and the tremendous job Dr. Frank Mears, the one American doctor at the only hospital we have in Liberia, has to face and tries to solve. Mr. Edward T. Adkins writes that "the increased interest, enthusiasm, and concern on the part of our Church school has well proved the merit of making a missionary study as personal and meaningful as possible. The spiritual and energetic response of the children was shown by the posters, projects which they completed, and by their mite box offering, which amounted to nearly \$1.80 per individual for 250 persons in the Church school."

At St. Peter's-in-the-Mountains, Calhaway, Virginia, the younger children had a "missionary lamb" which they fed with pennies during Lent for their missionary offering. Each child in the class made a figure representing an African girl which was placed on the first of six stones leading to an African church. Each Sunday that a child came during Lent he moved his African girl up to the next stone in his path, so that on Easter those who had perfect attendance were able to put their girls inside the church.

In the Diocese of Texas, Bishop Quin gives honorable mention for a variety of Lenten projects at the Festival Service when the diocesan offering is presented. Honorable mention was given the third grade class at St. David's, Austin, for their booklet of original writings on their church, which they had mimeographed and sold to earn \$10.25 for the Lenten Offering.

A method of reporting on the offering came from St. John's Church, Marlin, Texas, where the children



Eighth grade boys at Grace Church, Kirkwood, Missouri, used this poster depicting Tom Haines, dresser (male nurse), at St. Timothy's Hospital, Cape Mount, Liberia, to show their class Lenten Mite Box objective. The poster was made by Stephan De Staebler and William Gately, members of the class.

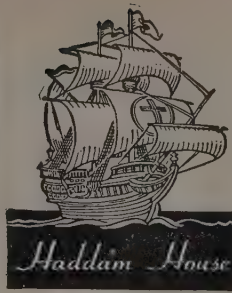
pasted African postage stamps on a map for each dollar of the offering. The stamps pictured the people, occupations, animals, and transportation of Africa, so that the children learned about African life as they added their stamps to the map. From this same parish comes an interesting story about an eight-year-old boy who reported he had made a fish trap similar to the African one they made in class, used it in a creek to catch crayfish and had caught more than he ever had in his life!

Other honorable mentions are given in Texas for the best prayers for the missionary work of the Church, attendance in Lent, largest proportionate sale of FORTH, largest per capita offering, largest proportionate increase in the offering.

From the Texas Lenten Offering Guide here are several suggestions for raising money for the offering:

Put a penny in each mite box before giving them out, telling the children it is up to them to make the penny grow. Have each class report from time to time to the department, or entire school, on how its offering is growing.

Have each class adopt a project, such as one of the following: collect broken phonograph records to sell;



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Chinese Delegates to UN Church College Graduates

Four of the ten Chinese serving on the Political and Security Committee of the United Nations General Assembly are graduates or faculty members of Christian Colleges in China. The four, all of whom are members of the Chinese delegation to the UN, are Dr. V. K. Wellington Koo, Chinese Ambassador to the United States, who is an alumnus of the Episcopal Church's St. John's University, Shanghai; Mrs. W. S. New, graduate of Ginling College; Dr. Y. C. Yang, president of Soochow University, Methodist, and Dr. Shuhsi Hsu, a professor at Yenching University.

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First Telecast

Continued from page 8

Winter darkness and the magic that is Christmas Eve had settled over New York when the congregation of 1,700 persons began to assemble in the hundred-year-old church. The candlelight service was a half hour under way when the United States Rubber Co. television program brought an additional audience of veterans in hospitals, American families in their homes, and others to share in the colorful and impressive service.

First scene to greet the faraway audience was a glimpse of the outside of lovely Grace Church, which has been described by the dean of Columbia University's School of Architecture as "one of the most interesting monuments in the city, a piece of architecture that ranks as one of the finest, one of the few examples of the truly American interpretation of Gothic forms."

Then the television program took its audience inside where they could hear the choir singing a favorite carol as well as see the actual service in progress. The cameras followed the rector, the Rev. Louis W. Pitt, D.D., as he walked to the pulpit and delivered a greeting. They focused on the choir as it began another carol. They watched the associate rector, the Rev. Harold J. Weaver, pick up the offering plates. They followed the choir in its solemn recessional at the close. All this without the slightest disturbance to the worship of the congregation in Grace Church.

It is appropriate that Grace Church was the scene for this pioneer television broadcast, for this parish already has a remarkable number of "firsts" to her credit.

The Year Book, started in 1869

by the Rev. Henry Codman Potter, D.D., was the first such publication by an Episcopal Church in the United States.

The first free library in New York was started by Grace Church in 1879. At that time it was part of a day nursery, also first of its kind in the city.

This was the first non-Roman church to open its doors all week for prayer and meditation. In 1887, during the first six months of the experiment, 27,209 visitors were attracted to its quiet pews.

An innovation in 1894 was the inauguration by the rector, the Rev. William Reed Huntington, of Sunday evening services with free pews.

In 1899 the Choristers Tower was erected and a resident choir was established, the first in the city.

With the sincere conviction that it is important to take advantage of every channel for dissemination of the Christian Gospel, Grace Church seized upon this new opportunity called television and thereby added another first to the long list for which she is noted.

That this new medium is indeed an effective one is proved by the number of letters the sponsor and the parish have received regarding reception of the Christmas Eve program. One man on 69th Street in New York City wrote that his wife was sick in bed on Christmas Eve but that thanks to the broadcast she was able "to feel herself a real part of the lovely service taking place in Grace Church."

Mr. Weaver, who was in charge of arrangements for the broadcast, reports that Grace Church has been invited to take part again on next Christmas Eve, when the candlelight service will be broadcast as a whole hour's program.

The pioneer television broadcast occurred in the twenty-fifth anniversary year of the first radio broadcast of a Church service. That historic event occurred in 1921 when the Westinghouse Station KDKA brought to the air a Sunday evening service of Calvary Church, Pittsburgh (FORTH, February, 1946, page 18).

Dumont and the United States Rubber Co. cooperated again with the Church in making possible the telecasting of the installation of the Rt. Rev. Henry K. Sherrill as Presiding Bishop on January 14.

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FOR ST. LUKE'S HOSPITAL, MANILA

¶ O LORD, the Healer of all our diseases, who knowest how the sick have need of a physician; Let thy perpetual providence guide and direct the work of mission hospitals throughout the world. Instruct all whom thou hast called to be sharers in thine own work of healing; that the pain and grief of the world may be lightened, and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. *Amen.*

LET US PRAY

¶ FOR all Church schools, that their teachers may be inspired with wisdom, zeal, and patience, and their scholars with the spirit of truth, honor, and humility, and that all their members may day by day grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Bishop Bentley Thanks Boys and Girls for B.T.O.

"THROUGH your interest, your prayers, and your Birthday Thank Offering," writes the Rt. Rev. John Boyd Bentley, Missionary Bishop of Alaska, in thanking the Church's boys and girls for their gift of approximately thirteen thousand dollars to provide a hostel in Fairbanks, Alaska, "you will have a very real part in the schooling of many young people in Alaska. The hostel will be the means of enabling many young people to receive a high school training who otherwise would not have that privilege. As their Bishop, I want to thank you all."

The Birthday Thank Offering is made up of the gifts of boys and girls on their birthday. Each year it is designated for a particularly urgent objective. In the past quarter century it has made possible such things as a parish house for a Negro congregation in Georgia, a church in the Panama Canal Zone, a school in the interior of Liberia. During the current year, the offering is designated for a new children's ward at St. James' Hospital, Anking, China.



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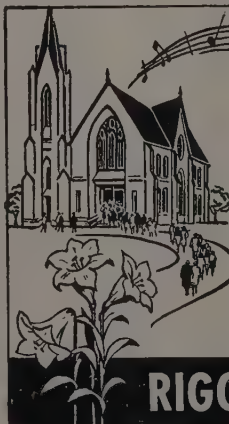
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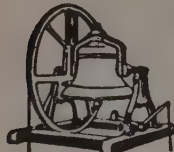
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Opportunities in Colombia

Continued from page 21

From Pato I intended to go to Medellin, and here began my rendezvous with the cargo plane and the hogsheads of wine for traveling companions. I spent one whole day trying to get a plane to Medellin, but the weather was so bad that all planes were grounded. The next day I got up at five o'clock to try again, because this day I had to get there or miss the evening service. When I was about to give up hope, the cargo plane came along and I got a seat. It was not to deliver me to my destination, however, for before we got halfway the ceiling and our gas supply were both so low that the pilot decided to turn back to Pato.

As I was about to give up hope of getting to Medellin at all, a passenger plane arrived unexpectedly, took me aboard and we reached Medellin just at nightfall. Thirty minutes later I attended a reception and later conducted Evening Prayer. Quite a large congregation was present. The next morning when I celebrated Holy Communion in a private home, nine persons were present. One woman asked if I would confirm her daughter on my next visit. The mother is instructing her now in the catechism.

Getting away from Medellin proved as difficult as reaching there had been. The first plane I took developed en-

gine trouble and we returned to the airport. Actually I missed my first day's appointments at a Shell Oil camp in Casabe, but when I finally did arrive there the next day, all hands came out for Evening Prayer. The following morning, a Sunday, there was a celebration of the Holy Communion on the porch of the manager's house. The same day I spoke to the Sunday School at Barranca and conducted Morning Prayer and a baptism in El Centro. The following morning I celebrated Holy Communion and then left for Cartagena.

Evening Prayer was conducted in a private home in Cartagena and afterward we sang hymns, as usual, till we were hoarse. The following morning after an early celebration of Holy Communion at another friend's house, I took off for Barranquilla. There I conducted Evening Prayer at the Baptist Church and celebrated Holy Communion. I met another person who asked to have a child confirmed on my return visit.

Here in Barranquilla I met with exceedingly gracious hospitality and a desire to help on the part of the Baptist missionary. This was gratifying, for occasionally one meets with mild resentment on the part of missionaries of other communions who feel that because they are already there, they should have the sole right of occupation. This hospitable Baptist missionary believes that as long as there are enough people in Barranquilla, there is room for all.

There is a need in Latin America for a Church which is both evangelical and catholic, evangelical in its emphasis on personal religious conviction and the moral and social implications of the Gospel, catholic in its adherence to the historic faith and practices of the undivided Church of the early centuries of the Christian era. This means that the Anglican Communion has a valuable and necessary contribution to make to the spiritual life of Latin America.

The visits that Mr. Packard and I have been making in the Colombian part of the Missionary District of the Panama Canal Zone have served two purposes: to bring the Church to the unchurched American and English people, especially the Anglicans, and to explore the Church's opportunities.

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Where Do We Stand?

Continued from page 7

to be found the inspiration of the finest and best in our civilization. It is time that we think of the Church in large terms of intelligence, interest, and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rests all other efforts for the attainment of peace and of righteousness.

If there are stern realities to be faced courageously and realistically, it is equally true that there are firm grounds for encouragement. Never before has the Christian Mission been so justified by the march of events. It is not so long ago that the Christian who talked of the family of nations, of human brotherhood, of the world community of interest was considered to be an impractical dreamer. Now we know that such a Christian talked hard common sense. The organization of the United Nations, the proposals for World Government, every peace conference of the leaders of the nations, indeed every newspaper headline prove the essential correctness of the Christian view of the world and human nature. With the advent of modern methods of communication and of transportation we have an unprecedented means and opportunity of telling the Good News, not of our Western civilization, but of the Christ who would draw all men unto Him.

Furthermore, we can rejoice that not in many centuries has there been evident such a spirit of coöperation among many of the great communions of the Christian Church as shown in programs of vital importance. If the Christian forces of the world can stand together for Christian truth and practice, then there is reason for the conviction that the powers of evil can be overcome.

But, of course, the great reason for realistic and determined confidence is in the character of our faith. If to the best of our ability, we are true and loyal, then we work not in our own feeble human strength but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are horses and chariots of fire," that "they who are with us are more than they that be with them."

So as, by the act of the General Con-

vention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and laywoman: "Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?" Let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith.

Numbers are important, but not vital. The essential things are consecration, determination, loyalty, the character of the Christian community that God may use us as instruments of His purpose and will.

SINCE 1906 the U. S. Department of Commerce has made a census of the religious bodies in the United States every ten years. The Census Bureau is now sending to every parish and mission of every Christian body in the United States the forms from which the census is compiled. If the statistics thus collected are to be of maximum value it is essential that the returns be accurate and complete.

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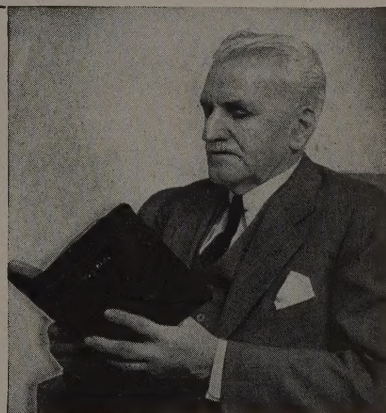
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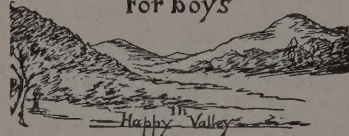
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Overseas Challenge

Continued from page 18

the University of Minnesota in 1943, and received her M.S. last year from the University of Iowa.

The Rev. Vincent H. Strohsahl, former assistant at Grace Church, Newark, N. J., will soon assume charge of the Mission of St. Francis of Assisi, Upi, Mindanao, Philippine Islands. Mr. Strohsahl is a graduate of Columbia University and General Theological Seminary, New York City. Following his ordination to the priesthood in 1938 he served four years as vicar of the Church of St. Mary the Virgin, Chappaqua, N. Y., before going to Grace Church.

In 1930, the Rev. G. Francis S. Gray first went to China to work in the Diocese of Kwangsi-Hunan. Four years later he joined the faculty of the Central Theological School, Nanking, and remained until 1941. Although his home is in England, where he graduated from Trinity College and Westcott House, Cambridge, Mr. Gray is going back to China under National Council appointment to teach Church History in Huachung University, Wuchang.

Twenty-five-year-old Carman St. John Wolff sailed recently for Wuchang, China, where she will teach English and Religion at St. Hilda's School. Since her graduation from Western College, Oxford, Ohio, she has taught English, Latin, and Ancient History at Derby Academy, Hingham, Mass., and has completed a two-year course at Windham House for an M.A. in Philosophy and Religion. Miss Wolff is a member of Trinity Church, Melrose, Mass.

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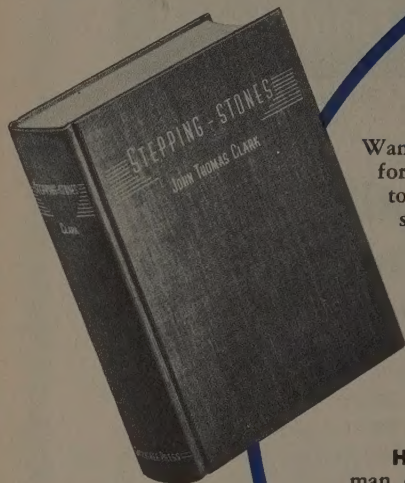
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